THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth, and the intercourse of men gentle."—HENRY WARD BEECHER.

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THE HOLY GHOST SENT FOR A PURPOSE.

"SURELY the Lord God will do nothing, but He revealeth his secret unto his servants the prophets." (Amos 3: 7.)

It is a commonly accepted fact that God revealed His secrets unto His servants the prophets in olden times, but He is denied that privilege in latter times by our so-called Christian friends, notwithstanding they acknowledge freely that He is a God who never changes. The quality of immutability is granted Him in theory, but not in actuality. Despite the fact that nowhere in all the pages of Holy Writ is His power to reveal Himself abrogated, or in any wise curtailed, yet men have formulated a doctrine which forever seals His lips. The Westminster Confession of Faith advances this profound declaration: "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." We agree that traditions of men should not at any time be added to the holy writings as scripture, but why God should withdraw Himself from His creatures forevermore is not clear to us. Why should the inhabitants of the earth for four thousand years be so greatly favored above us who have appeared on the scene since the advent of the Only Begotten? Shall we interpret the words of the Savior, "It is finished," to mean that He was forever done with us so far as His personal

ministrations are concerned? No, else we impute to Him vain and foolish doctrines. His parting admonition to His disciples, according to Saint Matthew was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: *and lo, I am with you alway, even unto the end of the world.*" (Matt. 28: 19, 20.)

The term, Scripture, is generally applied to the writings of the Bible, but cannot be confined to that book, for whatever is written under the inspiration of the Holy Ghost is scripture. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 21.) "All scripture is given by inspiration of God, and is profitable for doctrine," (2 Tim. 3: 16.) If revelations were to cease upon the death of the Savior and His disciples, the Twelve, why was the Holy Ghost sent into the world as a witness of Christ, and where is there scripture to be found restricting the operation of the Holy Ghost to these men, or anything that by "good and necessary consequence may be deduced" that so restricts? As opposed to such deduction we have the scriptures themselves which plainly point out that the operations of the Holy Ghost were to be in the world even unto the end. When Christ said to His apostles: "lo, I am with you even unto the end of the world," He did not mean that He should accompany them in person. Indeed, He said at another time: "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." He would be with them through the medium of the Holy Ghost. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will show you things to come.* He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and shew it unto you." (John 16: 13-15). That this Spirit, the Comforter, the Holy Ghost, should be on the earth and through Him God should talk to mankind, is plainly shown by the following scripture: "But when the Comforter is come, whom I wil send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26). When Jesus was about to ascend unto His Father in Heaven, he instructed the Apostles saying: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, *and unto the uttermost part of the earth.*" (Acts. 1: 8.) Thereupon the Apostles waited according to instructions praying in an upper room in Jerusalem until, on the day of Pentecost, the promised Com-

forter came. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) They remembered the admonition of the Savior, "Go ye therefore and teach all nations," and they went out on that same day and preached unto the multitudes, "devout men, out of every nation under heaven." Their words spoken under inspiration were powerful and convincing insomuch that many believed on them and cried out: "Men and brethren, what shall we do?" Thereupon Peter, who was filled with the Holy Ghost, the Spirit of truth, the same that should testify of Christ and through whom He should be with His saints even unto the end of the world, said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you and your to children, and to all that are afar off, even as many as the Lord our God shall call.* * * * then they that gladly received his word were baptized: and the same day there were added unto them about *three thousand souls.*" (Acts 2: 38, 39, 41.) It is quite clear that Christ did not have in mind a cessation of revelation when He said, "It is finished," for He revealed Himself thereafter to many and taught the Apostles to depend upon revelation in all their earthly ministrations. They were not to venture out into the world to fulfill the great commandment, "teach all nations," but were to abide in Jerusalem until the Holy Ghost should be conferred upon them, that they might minister under the direction of the Spirit of Truth. Surely these men who had lived with the Savior and received His word first-hand during the three years of His active ministry were as well informed and able to teach as is any modern Doctor of Divinity. Yet, they were not permitted to assume so much authority without being clothed upon by the Spirit of Revelation, who should receive of that which was Christ's and show it unto them. Since God has sent the medium of revelation into the world, isn't it logical to believe that He makes use of it? —S. N. L.

It is a virtue which should determine us in the choice of our friends, without enquiring into their good or ill fortunes, and when we find in ourselves resolution enough to follow them in adversity, then may we boldly and with an honest freedom, cultivate their friendship in the greatest prosperity.—La Bruyere.

A good heart, a tender disposition, a charity that shuns the day, a modesty that blushes at its own excellence, and impulse towards something more divine than mammon; such are the accomplishments that preserve beauty forever young—Merriam

THE REMOVAL OF MOUNTAINS.

"VERILY I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done." (Matt. 21: 21.) Many ridicule the idea expressed in the above quotation, notwithstanding the fact that they are daily surrounded by just as great accomplishments as that which Jesus said was possible as a result of faith. Let the man who doubts the truth of this statement look around him and view the great triumphs won by modern inventors. Let his mind contemplate the greatness of our present methods of locomotion by the big ocean liners, the lightning express trains, etc.; and the means of communication now possible. Will he not be forced to say, surely, mountains have been removed and cast into the sea forever?

By the unwavering faith of Columbus the existence of the western hemisphere was made known to the civilized world; and but for his extraordinary faith that the Most High had given to him "the keys of those gates of the ocean * * * which were fast closed with such mighty chains," perhaps America would still be an unknown land. The unfaltering faith of Professor S. F. B. Morse in the possibility of telegraphic communication has given us the electric telegraph. And, in fact nearly all, if not all, of modern inventions have been made as a result of faith strong enough to crush the opposition of public opinion which branded the possessor of faith—the discoverer and inventor—with the title "Fanatic." Faith will and does accomplish as much greater things in the spiritual world as the spiritual is above the temporal. Just as faith has removed obstacles far greater than mountains, in the temporal world—brought continents together, removed the terrors of the sea, bound nations together with bands of steel, made instantaneous communication for thousands of miles possible, weighed heavenly orbs, and done a thousand other wonders—so, too, has it brought God and man into recommunication, removed the darkness of ages, brought angels of God to earth, vindicated God's justice, revealed His mercy, unfolded the history of ages past, and re-established His kingdom for the salvation and redemption of both the living and the dead. All this is the result of faith, the reward of which Christ promised thus: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21: 22.)

Whenever any new discovery is made in scientific or industrial circles men are anxious to be benefitted thereby; they examine carefully the ideas and methods of the present to discover if they are superior to those of the past, and if so, they are adopted. But men act differently in things spiritual; for "the children of this world are wiser in their generation than the children of light."

Rather than bask in the warm sunlight of modern revelation, men prefer to wander in the sombre shades and among the insurmountable barriers of doubt and uncertainty, while from their lips we hear: "O thou immaterial, passionless God, warm thou my soul and lift me beyond these impassable crags."

O, how long will men continue to doubt, and believe not, when faith in the restored gospel of Christ would remove mountains for them!

30 South Terrace, T. L. HATCH.
Cork, Ireland.

SACRIFICE AND SERVICE.

IN the twelfth chapter of the epistle to the Romans, the first verse, St. Paul uses these words: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The ascetics of the middle ages placed upon these words a meaning remarkable for its austerity. It was these words which prompted many of the well meaning men to go out into the wilderness and there to erect a column upon which they would stand for years, subjecting themselves to hunger and thirst and nature's aggressive elements. They in this manner starved their bodies that "their souls might rejoice in fatness." They sought salvation by starvation. Their's was a suicidal existence. They presented, in error, their bodies as a "dying sacrifice" unto the Fount of Life.

We, the saints of the latter days, see plainly the great mistake which these earnest men made. We know that sacrifice is essential to a follower of the lowly Nazarene, because His words have come down the ages to us, viz., "If any man would come after me, let him deny himself, take up his cross daily and follow me." Every week should be a "self-denial week" in the life of a Christian. The sacrifices which we are called upon to make are inseparable from true service. Sacrifice and service are in sacred alliance one with the mother. Our sacrifice is to be a "living sacrifice"; a sacrifice which involves action, or service. There is nothing living which is not active.

The spirit of self-sacrifice should animate every Christian. We may not be called to sell that we have and give to the poor, but we are all called to sacrifice something. We are called to sacrifice pleasure, if needs be, that we might "weep with those that weep." In doing so we lose nothing, for "he that soweth in tears shall reap in gladness." Christianity teaches one great social lesson, viz., that we serve God most by serving our fellowmen.

The elders of Israel are greatly honored and revered because of

the sacrifice they make of their time and money and other things which are impossible of earthly count.

St. Paul taught that this service is a fight, a fighting for God. Alfred Austen, our poet laureate, says, "He who fights for England fights for God." Let us reverse his statement, and we will be nearer the truth—"He who fights for God fights for England," and we can add, the whole world. For nations, at best are but cliques; but all men are brethren, children of one father—God.

Let us then fight for God, and we shall thus become true patriots, true to God, our fellows, and ourselves.

Gateshead-on-Tyne. AUBREY PARKER.

"MORMONISM" AND "DETERMINISM."

AFTER an open-air meeting recently, some young women saw my companion and me waiting for a tram, and they remarked as they passed: "Those men are preachers of 'Determinism.'" Whether "Determinism" is the name of some organized society or not I am unable to say, but the name struck me as a very good one linked with "Mormonism." The whole structure of "Mormonism" is founded on a determination to know the ways of God and to follow them to the fullest extent. Had Joseph Smith been less determined to know for himself the will of God with respect to his actions, he might have accepted, as thousands did in his time, one of the then popular sects of the day and been satisfied. But he concluded that error held the upper hand in "Christendom," since there was so much confusion and bitter contention among sects. So, being determined to know the truth he sought the Lord in prayer. Had he been less determined in his prayer to the Lord, the power of the evil one which laid hold of him while he was making his appeal would very likely have overcome him and caused him to return home unenlightened, but by exerting his reserve power he dispelled the gloom that surrounded him and received that glorious vision of the Father and the Son, through which his feet were firmly planted in the path of truth. A less determined spirit than that of the Prophet would have feared to attempt the reformation of the religious world in the face of such opposition as he met, but he knew the will of God in the matter and advanced boldly, and with determination, upon his Divinely-imposed task.

We can trace the spirit of determination through all the history of this great latter-day work. This spirit took hold of those who enlisted in the service and by their unity they were enabled to perform wonders. By their determined efforts temples were erected to the Most High under stress of direst poverty; prairies were transformed into fruitful fields, persecution and hardships untold were endured and beautiful cities were built in a day. Deserts were overcome and an empire established in the tops of the moun-

tains far removed from other civilization, through the determination of the pioneers.

Let the younger generations show their appreciation of the work done by their fathers, and through determination and dint of earnest labor build firmly upon the solid foundations already laid. Let the world know that "Mormonism" is impelled by a spirit of determination, sustained by the hand of God. Then the world will realize that in spite of all the opposition that may be brought to bear upon the work, or all the culumny that may be heaped upon the saints, nothing can hinder this work from rolling forth in the earth and fulfilling its glorious destiny. God hath decreed that the work is here to stay; the dispensation of the fulness of times has been ushered in and God has set His hand to gather out the righteous and to warn the wicked. Therefore let us be disciples of "Determinism" in doing our part to build up the kingdom, that we may finally enter in through the gates to the Holy City.

537 Rose Hill,
Pemberton, August 9th, 1909. GEORGE A. PARRY.

DON'T COMPLAIN.

(From Juvenile Instructor.)

If the way be rough or rugged, don't complain.
Think how other feet have struggled heights to gain.
Other hearts have ached and bled;
Other lips for help have pled;
Turn not back, but look ahead,
Don't complain.

If the day with mists is dreary, don't complain;
Azure skies the brighter glisten, after rain.
Oft with sigh and sob and tear,
Wait we through the night so drear,
For the day-dawn bright and clear:
Don't complain.

Or should night-fall find you weary, don't complain;
Some bright angel linger's near and lisps your name.
Every grief makes heaven dearer,
Every evening brings you nearer
To a vision fairer, clearer;
Don't complain.

Paradise, Utah. SARAH MITTOM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 12, 1909.

DEITY INCORPORATED, HUMANITY GLORIFIED.

An investigating correspondent who writes from Dublin, desires some explanation of apparently opposing passages of Scripture. As he manifests a spirit of inquiry rather than a disposition to dispute, and as others have been somewhat puzzled over the same texts, we will endeavor to throw light on these *seeming* inconsistencies. For, they are not actual contradictions when viewed according to their meaning and intent. Here are the questions as he puts them:

"In the last chapter of St. Luke's gospel, thirty-ninth verse, Christ says a spirit hath not flesh and bone. I understand the Latter-day Saints believe that God has a body of flesh and bone. St. John 4: 24, says God is a Spirit. Now Christ says a spirit hath not flesh and bones. Will you kindly explain these two verses.

"Question 2. Please explain Exodus 33: 11, 'Moses spake with God face to face.' There seems to be a contradiction in verse twenty: "Thou canst not see my face: for there shall no man see me, and live.'"

A great many misconceptions of the meaning of ancient Scriptures are caused by taking the letter of a text without understanding its spirit and intent, and by isolating it from the context. The purpose of Christ's manifestation to His apostles on the occasion related was to convince them that He had indeed risen from the dead; that He was not simply a disembodied spirit, but that His body had been resurrected. They supposed they had seen a ghost, and were therefore affrighted. Why people who think they see a ghost should be terrified, we do not know, but it is a fact that an appearance of that kind usually causes great alarm. And the disciples had the notion that this was a ghost—the word *spirit* in the translation being equivalent to the word *ghost* in the original. A spirit *un*incorporate has not flesh and bones. But Christ Himself was a spirit. When in His death agonies He cried, "Father, into thine hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23: 46.) He then went and preached to the spirits in prison, who were not "men in the flesh,"

but learned of Him that "they might live according to God in the spirit." (I. Peter 3: 18, 20; 4: 6.)

Was not Christ one of the Godhead before He came into "the body prepared for Him," and after He left the body, and when He returned and took up His body? And is He not now God, a spirit dwelling in a glorified, immortal, spiritual body of flesh and bones? Is He not the express image and likeness of the Father? Does He not stand at His right hand in glory, when directing all things by the word of His power? Do not professing Christians declare that "such as the Father is such is the Son"? They add, "and such is the Holy Ghost," but they do err in that addition; not knowing the Scriptures. Christ declared, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." (John 5: 19.)

That all this has been hidden from "the wise and prudent" of this world should have no weight with the children of light, nor obscure the revelations of God given in the latter days. He has manifested Himself and made known that The Father, who is spirit, has a spiritual body of flesh and bones; the Son also; but the Holy Ghost is a "personage of spirit," without a body of that kind. (Doc. and Cov. Sec. 130.) The text quoted: "God *is* a spirit, etc.," is to be found in John 4: 24. The word *is*, given in italics, was inserted by the translators, as shown by the type. Recent translators give it thus: "God *is* spirit." We need not query as to which is the more correct, but that God, whether in His own individuality or in that of His Son or that of the Holy Ghost is spirit, is easy to understand, for "man is spirit." It is not the body which sees, hears, comprehends, is the intelligent, responsible enduring being, but "the spirit of man which is in him," which must worship, believe and obey God, who is the Father of the spirits of all men. And "when he appears and we see him as he is, we will be like him," (I. John 3: 2), spiritual beings clothed upon with spiritual bodies raised in the likeness of the Son, who is "the express image of the Father's person." We shall still be spirits, though dwelling in bodies of flesh and bones quickened by "the the spirit of him who raised up Christ from the dead." "Our vile bodies" are to be changed and made like unto the glorious body of the Son of God, to be of the same nature and character of the Father and the Son. So God is a spiritual Being and has the same kind of personality as the Son, who has a spiritual body of flesh and bones, and who will come in that body at His second advent, as the angels told the disciples of old at His ascension (Acts 1: 11).

Now as to the accounts in Exodus 33 of the appearance of God to Moses. It is stated in verse 11, "And the Lord spake unto Moses, face to face, as a man speaketh with his friend." That is, naturally, as one man talks with another. But Moses was not satisfied with that. He desired a glorious manifestation of Deity.

So, after pleading with the Lord for His presence with the people on their journey, he said, "I beseech thee shew me thy glory." (Verse 18.) Then it was that the Lord told him he could not behold His face and live. That is, in the fulness of His glory. That would be too powerful for human endurance. "Our God is as a consuming fire." The X-ray of modern discovery is but a glimmer of day compared with the blazing Sun of Righteousness. But the Lord permitted Moses to see such part of His Divine personality in glory as he was able to bear and remain in the flesh. As it was, when Moses had conversed with the Lord, and on the next morning received the tables of stone, when he came down from the Mount His face shone so much from the reflected lesser rays of the Divine Being that the children of Israel were dazzled at the sight, as they might have been when gazing at the noonday sun. (Exo. 34: 30-35.)

Thus there is no real contradiction in the two texts cited from Exodus by our correspondent. And there is none in the two quoted from the New Testament. Our brethren and sisters, and especially the elders should rely on the direct revelations of God in our own day and dispensation, given in our own language in simple phrases. Then they will be able to understand that which was "written aforetime," much of which was couched in figurative terms and has been translated by human learning. Above all we should seek for the spirit of inspiration for personal enlightenment and guidance. No man knoweth the things of God by natural means, that is, without illumination by the Spirit of God. And it should be remembered that in our mortal, finite state Deity is so far above humanity that we must not expect to comprehend God perfectly and finally. But the day shall come, so He has promised, when we shall comprehend Him, being quickened in Him and by Him, and clothed upon with His glory. Here in the flesh we can learn of Him and of His ways and will, by His revelations to us and by keeping His commandments, and thereby becoming sanctified in our nature. Then we will grow up to Him who is our living head in all things, even Christ Jesus, and through Him and by Him come unto the Father and be fully like Him and be fit to dwell with them in the "everlasting burnings," even immortal and eternal glory.

C. W P.

Departure of President Lund.—President Anthon H. Lund and wife and daughter Eva, Professor A. C. Lund and wife sailed with the company on s.s. *Laurentic*, after an enjoyable visit to many points of interest in Europe. President Lund's presence and instructions have been highly appreciated by all and he returns with the love, faith and confidence of the missionaries and saints, and prayers for safe arrival with his party in the land of Zion.

WORD FROM THE NORTH COUNTRY.

(*Continued from page 476.*)

THE boat upon which the visiting party left Trondhjem on July 19th, was the *Earling Jarl*. They were accompanied by President Anderson of Trondhjem conference, and after a voyage covering all day and all night reached Bodo at noon on Tuesday. Here they went ashore for an hour, then continued on. In the evening the boat lay to at Svolvear for an hour and then put off, reaching Ludigan at 11 p.m. At Ludigan the boat stopped long enough to let off and take on passengers and then proceeded on to Tromso arriving there about noon on Wednesday. The party had excellent quarters on the boat and enjoyed the trip exceedingly, although at one point where the boat entered open waters on Tuesday there was a little sickness evident. For the most part the boat hugged the shore and the passengers were delighted with the grand scenery of the rocky coast and the numerous islands. A stop of one hour was made at Tromso where Elders Hendricksen and Greenhalgh were met and arrangements made to visit them on the return trip. Hammerfest, the world's most northerly city, was reached at 9:30 Wednesday night. A halt was made here until past midnight during which time the party climbed a steep mountain and had a good view of the town, but clouds obscured the midnight sun. No light was needed to read by, but Old Sol kept his face covered. Early Thursday morning the boat steamed near to North Cape which was plainly visible although the route lay between the island and the mainland. The open sea rolled in all day and there was lots of sickness on board; most of the passengers kept their beds until Vardo was reached in the evening. It was perfectly light all night and the party went ashore in a small boat and met Elders Hansen and Knudsen, arranging for a meeting to be held the next evening. On Friday the principal places of interest in and around Vardo were visited. The commander of the fort and armory was expecially courteous, extending many privileges which were greatly appreciated. This is an extremely interesting country.

The paper at Vardo had published the coming of the party and the brethren who are laboring at Vardo got out small handbills announcing a meeting. A fine hall was procured and there were fully two hundred and fifty people present at the meeting, all strangers but the elders and one saint. After a few words of introduction by President Anderson, President Penrose addressed the gathering, President Andrew Jenson acting as interpreter. The closing remarks were made by President Jenson. It was a grand occasion. The meeting was held for two hours and the people remained throughout giving respectful attention. Sister Reynolds sang a solo accompanied on the organ by her sister, Eva Jenson. The people thanked the brethren and shook their hands

warmly. They felt richly repaid for their tremendous journey way up into that land of the Arctics.

On Friday night, very opportunely, the clouds cleared away and the travelers were permitted to behold the glorious vision of the midnight sun. The orb descended gradually until midnight when it seemed to rest for a time a considerable distance above the horizon; then it began again to rise, the whole heavens richly illuminated and the sea resplendent in its glittering glory, a wonderful sight, as the steamer swung round on the return journey!

The trip back was very pleasant to Hammerfest, which place was reached Saturday evening. The party went ashore in a small boat and visited many points of interest, then back to the steamer where a brief celebration was held in honor of Pioneer Day. Tromso was reached next morning at 11 o'clock. A meeting was held with the saints and two or three strangers and then the journey was continued towards the south. The novel sight of some Laplanders in their "wickiup" was had by the visitors at Tromso. Ludigan was reached at 11 p.m. and there the visitors waited till 4 a.m. in the open for a boat to take them to Narvick. Narvick was reached about 8 o'clock where Elders Rasmussen and Ottesen were met. These elders had published the coming of the brethren. That night a splendid meeting was held in a fine hall, by courtesy of the Methodists, and about two hundred and fifty people listened to the testimonies of the brethren. All were strangers but eight, and a most favorable impression was made judging by the thanks and handshakes that followed. The singing of Sister Reynolds and the playing of Sister Eva Jenson were much appreciated. All this beyond the Arctic circle. President Penrose is the first of the quorum of Apostles, to preach the gospel in that northern region. The most northerly railroad point in the world is at Narvick and it is quite an important coaling station. There is an immense railroad bridge at this place, and many works of exceptional interest.

The trip to Stockholm, from Narvick, led through the very heart of Lapland, and required fifty hours continuous travel. Stockholm was reached Thursday just before noon. The party was met by President Sundvall and some of the elders who escorted them to the "Pension" of Sister Sohlen where they were entertained. A fine meeting was held in the afternoon with sixty elders of the Swedish mission. Presidents Penrose and Jenson spoke, a great number of questions being answered by President Penrose. In the evening the two brethren spoke to a large audience in the hall. President Lund had attended conference here on the previous Sunday when the largest meetings in many years were held.

On Friday the Exposition was visited, as well as other places of interest, and Saturday the journey was resumed. Malmo, Sweden, was reached late that night, but the boat for Copenhagen had gone and the party was compelled to wait over night. Next morning,

however, a boat was taken for Copehagen and arrived in time to permit the visitors to attend the Sunday School. Presidents Lund and Penrose spoke to the school. In afternoon meeting President Penrose spoke, his remarks being interpreted by President Jenson. In the evening the audience was addressed by Presidents Lund and Penrose. There were good meetings each time, and a warm welcome was extended the visitors. The choir rendered excellent music. On Monday morning a meeting was held of the Copenhagen conference elders, also some visiting elders, numbering in all about thirty. A most enjoyable three and one-half hours was spent with the brethren, discussing principles of the gospel and asking and answering questions. In the evening President Lund and wife and daughter left for Berlin. A concert was given the same evening in the meeting house. Some excellent talent was exhibited. Sister Reynolds and Eva Jenson gave several fine vocal and instrumental selections.

Tuesday evening President and Sister Penrose took train for Berlin, traveling all night. Upon their arrival they were met by President Thomas E. McKay. A meeting was held in the forenoon with the elders of three conferences, and a splendid time was had. There was a fine spirit in the meeting and the elders expressed themselves as feeling well in their work. In the afternoon another meeting was held with them in which Presidents Lund and Penrose gave instructions, to the intense satisfaction of all present. In the evening the hall was crowded with visitors. President Penrose spoke first, Elder George Merle Taylor acting as interpreter. President Lund followed in the same manner, and at the close of his speech in English, spoke for some time in German. Sister Emma Lucy Gates and Professor A. C. Lund sang, adding greatly to the evening's services. President Lund went that night to Rotterdam, thence to Paris. On Thursday, President and Sister Penrose. accompanied by Elder Taylor went to Hamburg where a conference of elders was held. President Carl C. Burton gave reports and questions were answered by Presidents Penrose and McKay. From here President Penrose and wife took train for Rotterdam arriving on Saturday evening. Sunday morning in company with President Walker and the elders, they took train to Amsterdam and attended meeting at 10:0 a.m. The hall was crowded with saints and strangers. Sister Penrose addressed them. It was her seventieth birthday and this is how she helped to celebrate the event. President Penrose then spoke, Elder William J. DeBry acting as interpreter. All went back to Rotterdam and attended evening meeting in Excelsior hall. There were about five hundred people present, a great many of them strangers. Sister Penrose spoke again and President Penrose followed, Elder William J. DeBry interpreting. Next morning another meeting was held with the elders, the time being occupied in teaching and answering questions. Monday evening President and Sister Penrose left Rotterdam by boat for London,

where they arrived safely next morning after a pleasant voyage. President Lund and family had arrived the day before from Paris. A Mutual Improvement meeting was held Tuesday evening when President Penrose addressed the assembly. President and Sister Penrose left for Liverpool at 10 o'clock Wednesday morning and were followed two hours later by President Lund and party. All attended meeting here in Liverpool in the evening. Two or three of the returning elders bore their testimony after which President Lund and his son, A. C. Lund and President Penrose spoke. Professor Lund sang, "The Seer," which was very much appreciated by the meeting.

This brings to a close a really remarkable trip, unusual in its extent into the north and covering in all several thousands of miles, necessitating innumerable transfers from train to boat and from boat to train, and the entire party feel grateful, indeed, that they have been so wonderfully blest and preserved on their momentous journeyings and have returned without accident or harm. The privilege of preaching the gospel in the regions of the far north and witnessing the grandeur of the rugged scenery as well as the marvel of the midnight sun has been duly appreciated and the travelers praise the Most High for His manifold mercies and protecting care.

FROM THE MISSION FIELD.

Branch Organized.—On August 1st, the Heywood branch (Manchester conference) was organized with Elder James H. Bankhead as president. Elder James Walker was sustained as superintendent of the Sunday School. The meeting was well attended by both saints and friends, who were addressed by President J. C. Larsen, Jr.

Mission Suspended.—In consequence of the trend of affairs in Turkey and Armenia, the mission there will shortly be closed for the present by instructions from the First Presidency. President J. Wilford Booth and wife and several elders will be released, and the others transferred, probably to Athens, Greece, pending the word of the Lord as to future movements in the Orient.

Baptisms.—Another person was initiated into the fold of Christ on August 5th, at "Deseret," South Tottenham, London. The ordinance of baptism was performed by Elder Daniel F. Norris.

Two members were added to the Church, at Falmouth (Bristol conference), by baptism on August 7th, Elder Albert Hender performing the ordinance.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Laurentic*

From Great Britain—Ralph B. Sperry, John I. Gledhill, John Martin, Jr., John S. Mason, Lewis O. Clark, Thomas Alston, Jr. From the Netherlands—Paul Zijsling. From Switzerland and Germany—Edward C. Hoff, Oscar C. Hunter. From Sweden—A. Wilhart Schade, John O. Peterson. From Scandinavia—Niels N. Busk, Niels P. Neilsen, Jr. Axel C. Neilsen, Andrew H. Andersen Jacob J. H. Jensen, Joseph C. Schaugaard, Henry Danielsen, Samuel Christensen, Joseph P. Johansen, James Brown. With the elders were forty-nine emigrants in charge of Elder Andrew H. Andersen, Lewis O. Clark and Paul Zijsling being his assistants.

Among the passengers on the *Laurentic* to-day were Elder Robert Aveson and daughter Florence who arrived June 1st on a visit to relatives. They have met with a cordial reception, and now return in good health and spirit. They have our best wishes for a pleasant trip homewards.

Successful Socials.—On Saturday evening, July 31st, a very pleasant social was given by the saints and elders of the Sheffield branch in honor of Elder Thomas Alston, Jr., who has fulfilled a successful mission, and who expects to return home shortly. The evening was spent in songs, recitations, etc., ending up with a few games. The spirit of sociability, which is always characteristic of the Latter-day Saints, was present, and a very enjoyable time was had by all.

The secretary of the Relief Society of the Bradford branch (Leeds conference) reports that a very successful social was held there on the 4th inst. and some means obtained for the use of the Society in caring for the poor.

A social was given in the Hull branch (Grimsby conference) on the 3rd inst., in honor of Elder Charles T. Jones, who has been released to return home. There were quite a number of saints and friends present and a short program was rendered. Elder Jones was given a nice present after which he responded feelingly. Refreshments were served and social games played.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXII. EVENTS PRECEDING THE MARTYRDOM.

Textbook: One Hundred Years of Mormonism (Evans), pp. 330-44.

References: Rise and fall of Nauvoo—Roberts. pp. 242 and 373; Life of Joseph Smith—Cannon, p. 438-94; Life of John Taylor—Roberts pp. 114-156; History of Utah—Whitney, pp. 222-232; Rise and Fall of Nauvoo, pp, 242-457; Historical Record, pp. 546-576; Doc. & Cov., Sec. 135; Improvement Era, Vol. V. pp. 932-938, 943.

I. POLITICAL SNARES.

1. Charge made that Joseph Smith ordered votes of people.
2. Promise to Cyrus Walker.
3. Statement of case in Governor Ford's History.
4. (a) Result of election (b) Consequent ill-feeling.

II. "A PRESIDENT OF THE UNITED STATES."

1. Joseph Smith's candidacy. (a) Previously wrote to various candidates. (b) Clay and Calhoun. (c) Van Buren.
2. Joseph's views of the powers and policy of the General Government.
3. Methods of Campaign.
4. The Prophet's views on slavery question.
5. Were his views ahead of his time?

III. "A JUDAS IN OUR MIDST."

1. Prophet had no fears of outside influences.
2. Not one, but several Judases. (a) William Law. (b) William Marks. (c) Robert D. Foster. (d) Wilson Law.
3. Secret meetings of Society of Traitors. (a) Testimony of Denison L. Harris and Robert Scott. (b) The meetings described. (c) The oaths. (d) The young men threatened. (e) Joseph knew what the end would be.

IV. EAGERNESS OF THE PROPHET'S ENEMIES TO DESTROY HIM.

1. His life threatened by Foster. (a) Inflammatory editorials in Whig papers. (b) The Nauvoo Expositor. (c) Expositor declared a nuisance. (d) Destruction of plant.
2. Excitement in Hancock County.
3. The Prophet's last public address. (a) His determination to defend the city.
4. The brotherly attachment of Joseph and Hyrum.

V. "LIKE A LAMB TO THE SLAUGHTER."

1. The Prophet taken to Carthage. (a) Is tried.
2. The Martyrdom.

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